



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

easier than to *double* our circulation within thirty days, if the present subscribers would but do what, under the circumstances, it seems proper to expect of them. The difficulties in the way of firmly establishing a new paper or journal are many. These difficulties we cannot hope to overcome, unless we are accorded the hearty support of all who, with us, are interested in the success of the enterprise.

The Hebrew Student Supplement.—At the suggestion of members of "The Hebrew Correspondence School," it has been decided to issue in connection with each succeeding number of THE HEBREW STUDENT, what shall be called "*The Hebrew Student Supplement*." The "Supplement" is to be published in the interests of "The Hebrew Correspondence School." Its special purpose will be, (1) to furnish information concerning the members of the "School;" (2) to publish from month to month the names of those who join the "School;" (3) to give directions and instructions concerning the work of the "School;" (4) to give to members of the "School" an opportunity to communicate with each other, and to relate from time to time their "Hebrew" experience; *in a word* (5) to bind together the widely scattered members, and, if possible, to enable them to feel that they are *class-mates*—members of a class, which includes men of every age, of every theological belief, and of almost every country, a class engaged in one common work, *preparation* for the more thorough and perfect study of an important part of God's revelation to man. Is there not, truly, something inspiring in the thought of *such* a class?

The number of pages in the "Supplement" will depend upon the amount of matter furnished by the members of the "School," for it is intended that they shall for the most part, furnish the necessary material. Nothing can be inserted which is received later than the 25th of the preceding month.

A Plea for Hebrew.—The most telling plea for Hebrew study, which it has been our privilege to read, appears in *The Presbyterian Witness* (Nov. 11), Halifax, N. S. It is an address by the Rev. John Currie, the occupant of the chair of Hebrew in the Presbyterian College of Halifax. Professor Currie's reputation as a textual critic is recognized in England. We believe that he has not long occupied his present position. He is conservative in his views, yet broad and liberal. He has that very important element of a teacher, enthusiasm, and certainly his is no low idea of the demands of the present in this department of theology, as may be seen from the closing paragraph of his address:

"That the grand old language shall ever thus attain a second golden age, it is perhaps too much to expect; but the hope is surely well founded that in no distant future students shall enter the Theological Hall prepared at once to leave behind first principles and to go on to perfection, and that, when their term of study is completed, they shall bear testimony to their accomplishments as Hebraists by nerve in their style, grandeur in their conceptions, breadth in their views, and freshness and fullness in their Old Testament expositions."

Semitic Study in Germany.—During the coming winter-semester, the vexed questions of Old Testament Introduction will be discussed thoroughly in the German lecture rooms. Prof. Franz Delitzsch at Leipzig, Prof. Dillmann at

Berlin, and Prof. Stade at Giessen, all read courses on Old Testament Introduction. Prof. Dillmann adds a special course on "History of the Text of the Old Testament."

Professors Delitzsch and Dillmann also lecture on "Isaiah" during the winter, as does Prof. Duham of Göttingen. Genesis will be expounded by Professors Riehm, at Halle, Baur of Leipzig, Stade of Giessen, and Kleinert of Berlin. Besides his Assyrian studies, Prof. Friedrich Delitzsch of Leipzig will discuss Deuteronomy, to which book Prof. Kuenen, the recent Hibbert lecturer, will devote his lectures in the University of Leyden. At Leipzig, Dr. Ryssel lectures on the Psalms, and at Berlin they are discussed by Dr. Strack. Old Testament Theology claims the attention of Riehm at Halle, König at Leipzig and Duham at Göttingen. Besides these theological lectures, there are the usual philological courses in the cognate languages, Chaldee, Syriac, Arabic, Ethiopic, Assyrian. One may judge how thoroughly Semetic studies may be pursued in Germany by learning the amount of time and labor devoted by the Faculties to this branch. At Leipzig, for example, no less than eight lecturers are employed, whose courses, mostly two hours a week, never more than four hours, fill sixty hours a week.

QUESTIONS AND ANSWERS.

[Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of *The Hebrew Student* and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such questions as they may see proper to consider.]

NEW QUESTIONS.

23. How may the Dāghēsh-forte in נֶאֱשַׁם Joel i. 18, be explained? W.W.L.
24. By what process has עָנָה to sing, answer, become עָנָה to oppress, or vice versa? C. P.
25. Will you explain the origin and significance of the terms "Mīl'el" and "Mīl'rā"? S. F. H.
26. Is there in existence a thorough, critical, devout, or at least non-skeptical, accurate commentary on the book of Exodus? S. F. H.
27. What is the best book showing the influence of the Hebrew language and literature upon modern thought? A. B.

FORMER QUESTIONS ANSWERED.

12. Why does לִמְנָח occur in the Psalms sometimes with and sometimes without a Mēthēgh under the ל?

Not sometimes, but in *all* places where the word is formed, there appears the Mēthēgh under the Lāmēdh. At least it is so in the editions of Baer, Letteris, Heidenheim, and all others who have been careful and conscientious in these minutiae.